

6a

We reach out to a deeper cognition of our emotions, our desires, moods, and wills, when we have knowledge transcending their temporal inducements. We then know them to be the weeds that grow in the human fields, weeds that lead to the effort of weeding them out.

P. 82

This knowledge comes with insight into the mind because ~~they~~ ^{that they require uprooting, some} thoughts ^{has} have in themselves ^{its} their own teacher and it is when ^{our thoughts} they see themselves that ~~the tortuousness of thought and its~~ ^{that} ~~they produce~~ ^{gives} complex patterns of conduct, can be realized and brought into clarity, orderliness.

For the prime meaning of thought, whatever it thinks about, is clarification. To think is not merely to be conscious of a bare event, impulse, or desire, but to see their true thought-parts or components implications which are simultaneously held in any thinking.

P. 83

It is not by thinking about a thought that one finds out the reason for it. It is by thinking the thought more deeply which broadens and ~~lays bare~~ ^{expands} its greater meaning which superficially active thinking denies. You think into a thought instead of thinking outside of it or about it. You see into it more deeply so as to be undeceived by its chief characteristic since it wants to be known; the impulse is there. It does not help to dispel it by trying to escape it by means of unrelated thought activities in order to make it fade from the consciousness. Actually it does not fade from the consciousness. It only remains masked by other thoughts that do not protect us from its effects which constantly provoke unexplained disturbances which makes thought more and more unconscious of its tutelary intention.

P. 84

Our thoughts are potential actions and actions are potentially repetitive by the thoughts which they contain. Thoughts which hold a detrimental import are thus self-recurrent until their destructive course is, through the fullest exercise of intelligence, stopped. By no longer thinking these thoughts, by no longer doing these acts, is repetition ended. Which is only possible as we do not fantasize upon the effects of acts of thoughts, and instead see the effects in a light not different from the nature of our acts and their thoughts.

As in the waking life, so in dream. Even though the dream imagery of thought-action takes place, ⁱⁿ ~~detimental~~ ^{pernicious} they can neither fool one nor hold one in ~~bondage~~ providing the waking state is devoted to growth out of fantasy, that is, ^{not} ~~unwitting~~ self-deception.

I

The world of man is man, and man ~~the~~ ^{is} the will to consciousness. Life is consciousness and life is experience and life is the window through which man looks at himself. The larger the window, the better he sees what this self is.

As my consciousness is, so do I see and know life; so, ~~also~~, ^{also} am I life. What I know, in the way I apply it, reflects every contour of beauty and harmony, as well as the distortions, the sickly aspects of my nature. If my life is not satisfactory, if the petty, the ordinary, the unemancipating linger constantly in my thinking, then the knowledge I have becomes ~~at the moment~~ worthless since everything I know is everything ~~as the attainment I recognize as myself.~~ I am to myself as personality.

But what we are to ourselves, we are not in reality entire. We are not only what our knowledge is at the moment. That is only what we are incidentally, and what we are incidentally ~~but~~ is ~~only~~ a gradient to what we are lastingly and completely.

What we are to ourselves at the moment is ~~a hint, an approximation or~~ ~~an appraisal of what we are in ourselves as~~ actual completeness. The attainment, the final ~~but~~ end, is what we are to ourselves now ^{but} modified an infinite number of times as experience, ~~whatever experiences are necessary to attain this end.~~

~~But~~ Infinite number is a proportional measure referring to ~~describing~~ ^{whatever their number,} the experiences in intelligence which bring experiencing to an end.

Page 1.
Script

[Do you wish italics
for to and in?]

(I)

Page 1 + 2
of script.

(I)

-1-

Life is the window through which we look
the larger the window, the better we
see what this self is.

As my knowledge is, so do I see life; so, also, am I life. What I know, in the way I know and apply it, reflects every contour of beauty and harmony, as well as the distortions, the sickly aspects of my innermost nature. If my life is not satisfactory, if the petty, the ordinary, the unemancipating linger constantly in my thinking, then the knowledge I have becomes worthless since everything I know is everything I am. And what I am is my knowledge which is my consciousness.

As my knowledge is, so is my fortune. To know is to have good fortune. Not to know is to have much occasion for sorrow. If our lives are neither beautiful nor interesting, it is not bad luck but bad knowledge which makes them what they are. and whether are Our lives ~~may be~~ beautiful or ugly, interesting or tedious, - the point is, that if we are not lifted in development by what we do in them, by what we learn from them, they are useless.

contradiction

Just to struggle and to take no pleasure in development makes one's life grow crooked in

one direction. Just to struggle to make life more comfortable only for ourselves is but to succeed in making it uncomfortable for us all. We do so by seeing development as a not very important attainment of ~~struggle~~^{(life) luxury}, as a luxury but not a necessity. And so we always find ourselves struggling more for the unreal security than for the real - without any real compensation.

The mind which struggles without discriminating as to its aims, its objects of desire, its pursuits, is, on the whole, as easily to be satisfied as dissatisfied. More accurately, it is neither the one nor the other. Because its character is so vague and unclear, it is capable neither of profound satisfaction nor dissatisfaction ^{though} ~~despite the fact that it has always definite~~ ^(will now for you definite) ~~pursuits and aims on~~. However its superficial discontent over not having things will always be preponderant over ~~not having development~~ ^{its discontent — if it have any — over} though want of development is exactly the basic misery from which it suffers. It can only make so much of possessions in the lack of self-possession which comes only through development. Where the maturing of the mind and heart plays but a minor rôle in thinking, want for things becomes greater than want for truth which, as it is attained, makes things not only available but incidental.

The desirability of possessions is so vividly brought to our minds by our bringing up ~~for reason~~ ^{ignorant} of the ignorance which ^{causes us to} rates them above all other wealth, above all other attainments. But the ridiculous importance attributed to ownership of things is precisely what makes them so difficult to obtain. The momentousness we give to them only keeps them from us. As a general rule, it makes an insufficient portion attainable by the many only with great struggle.

But even the rich man cannot long be made happy by his wealth. His happiness, if he has any, will eventually pass, ~~and he, though wealthy, will be made unhappy~~ because wealth, in the presence of ignorance, does not ^{support} make ~~for~~ happiness.

As for the happiness which the poor man hopes to get by acquiring wealth, if all he gets is wealth, he, too, will be unhappy in the end.

It is no virtue not to have possessions. But not to want them nor to wish for them above development - this is good. To cherish development above riches is no easy achievement but what else is there ^{learn this lesson} but to do it if our life is to be more generous than mean, more joyful than dejected? Otherwise, we may as well lie down and die which most of us actually do when our living is not continually made alive by sensibility. But though all living is a dying, there is dying which is less of death and death which is more of dying;

Page 5

P 6

P. 6.

there is also life which is more of living and living which is less of life.

P. 7.

Not to be always occupied with the idea of wealth may leave one poor all his life. But not to be concerned with the broadening of one's thinking and emotions must leave one destitute in living as well as in dying.

P. 8.

unsound
stunned
unhealthy

A man's wealth is his clarity. To seek knowledge with any object other than ~~clarification~~
~~of its twisted growths~~
is to reject the good of learning, is to enjoy not the best but the inferior, the ~~instrumental~~
~~the injurious~~.

Learning is to eliminate, not to accumulate what
~~is injurious~~
~~proves detrimental~~ to oneself. If we want to have knowledge without regret we must learn to discriminate between the several ends for which learning
~~only then can we go on to~~
~~is sought. that we may eventually~~
~~discard every~~
motive but interest in learning ~~in the interests~~
~~of the self~~ for the sake of self - which perceives its deceptions and will not be deceived by them.

motive but interest in learning for the sake of essential self-interest which perceives its deceptions and will not be deceived by them.

The mind which struggles without discriminating as to its aims, its objects of desire, its pursuits, is, on the whole as easily to be satisfied as dissatisfied. More accurately, it is neither the one nor the other. Because its character is so vague and unclear, it is capable neither of profound satisfaction nor dissatisfaction though it has always definite pursuits and aims.

However its superficial discontent over not having things will always be preponderant over its discontent - if it has any - over not having development though want of development is exactly the basic misery from which it suffers. It can only make so much of possessions in the lack of self-possession which comes only through development. Where the maturing of the heart and mind plays but a minor rôle in thinking, want for things becomes greater than want for truth which, as it is attained, makes things not only available but incidental.

neither in our
~~However its~~ superficial discontent over not having things or ~~its~~ contentment over having them, ~~in neither of which~~ lies the solution to our dull or torturing sense of incompleteness ~~after which we~~ ^{all our} pursuits are patterned. ~~the mind, always plagued by incompleteness~~ ^{but not the person} ~~pattern our pursuits~~, ~~will~~ always be so long as the highest value of ~~every~~ pursuit is not seen in the development ^{but in the person} of the person ~~but only~~ ^{as it is} auxiliary as it serves as adjunct to the person as he is. ^{as it is, adjunct to the person as it is, not as it is tissue and fiber of the person as he should be.}

P. 12
Script

We think to build that house in which we are going, ~~the world~~, to dwell in happiness, in security and freedom, out of brick and mortar; ^{academic} out of books and schools and degrees; out of family, friends, and lovers; wages or dividends; never seeing that house as ourselves, our development. We always see development as a care which resides in the extrinsic environment, not in the environment which we ourselves are. We see ~~development~~ as the acquisition of so many talents with which to build up the world, ^{it} ~~we~~ ^{from childhood on, we grow} For this to complete it. ^{so that we may} ~~we~~ ^{But this is} prepare ourselves ^{to it, hopefully, willingly, gladly} and spend our lives whereas to the development which refers to ourselves, which is ourselves, we offer much resistance.

We do ^{so that we may} It is not the world which needs building up but ourselves ^{to} to see with completeness. ~~This development~~ we oppose because in our dull perception of development we cannot see the values which really develop but those which build an obvious world, a world of things that must be destroyed because it does not rest upon development. We develop facilities to build but we do not develop the facilities to expand the intuition of the self which alone ~~is~~ ^{makes for} growth. Therefore the worlds are only temporary worlds, worlds to stand an hour ^{then} to be built ~~and~~ to pass away.

P. 13
Script

P. 15
Script

*no matter what it
whether of knowledge
or ignorance be used,*

P.17
script

We build but ~~we~~ do not grow, and so we build the kind of power which leaves us empty of all accomplishment because ~~in the end, it is only~~ ^{from start to end} self-growth which is accomplishment and ~~nothing else~~ ^{nothing else}. Whatever we build, no matter how lavishly, does not prevent the foolish ~~calculus~~ ^{calculus} mitigation of the frustration which comes from the ~~total neglect of~~ ^{total} seeing growth ^{more} in the building of the ~~person~~ ^{man} more than in the ~~thing~~ ^{person}. Thus, by regarding only the growth of material things and powers, we disregard our personas as the proper material for growth. Thus we suppose that development in literacy is of greater value than the development of the person himself whether or not acquainted with the arts of reading and spelling.

P. 18

The development of the person always suffers where the emphasis upon literary, artistic, technical or other accomplishment finds exaggerated interest. ~~which~~ ^{But} ~~gives rise to~~ ^{gives rise to} the exaggerated esteem in which the success of works is held without regard to the success of growth. ~~is the death of works.~~

P-19

Script

What makes for growth is ^{the} intuition of the self, is penetration of the thinking and feeling through self-awareness. Besides telling us how we ~~perform~~ ^{live & tells} us how we live with ourselves. Besides telling us how we perform our tasks in a world of superficial sensations ~~replete~~ filled with superficial satisfactions and dissatisfaction, intuition reveals to us how ~~we live~~ ~~with ourselves. It tells us not only how we live~~ but how our living, our ways of thinking and doing relate to ourselves, to what we desire of life ~~and what life desires of us~~, ~~and how successful we have been in finding certain~~ ~~things.~~ Only this intuition enables the self to understand explicitly to what end it pursues all its works.

P. 19

Script

The intuition of the self not only makes for growth; it is growth as penetration of thinking and feeling, ~~not~~ ^{It self} how the self ~~superficially~~ performs its tasks in a world of superficial sensations filled with superficial satisfactions and dissatisfactions, but ~~more about the self, its~~ ^{more about the self, its} ~~glimpses of better things,~~ ^{It tells us, not only of how we have} ~~how it lives with itself.~~ ^{how it lives with itself.} ~~(Not of how it lives but~~ ~~but how we live with ourselves.~~ ~~how it lives with itself.)~~ From this intuition only is it enabled to understand explicitly to what end it pursues all its works.

of how we live, and how our living ^{more now, thinking} ~~relax~~ ~~now ourselves,~~ ~~now~~ ~~what we desire by~~ ~~life~~
~~now~~ ~~now, desire~~ ~~now~~
~~+ needs~~
~~+ what we desire~~
~~of life and our successful~~
~~we have been in ^{over} ~~fully~~ satisfied~~

Where there is no self-intuition, people become selfishly interested in themselves; they become ~~completely~~ ~~self~~ engrossed in the things that make them forget to see into themselves. These things, these ~~are so much insulation~~ ^{are so much insulation} interests, are so many ~~insulations~~ against the activity of fuller, self-realizing thought.

Thought which is self-revealing is more fully instructive because it gives the ~~fuller~~ meaning of all perception, not only that which narrowly pleasant or unpleasant. It is, in short, ~~meaning~~ of truth, not predilection. It ~~tells~~ ^{informs} not only of likes and dislikes but explains them which is growth. While what goes on in the ordinary reason is mostly ^{per} alternation ^{of} pleasure and displeasure which is not growth because the vast implication of the activities of the mind and feeling ~~meaning~~ remain concealed.

Ordinary cogitation gives most of its attention to the ideas, not to the ideator in whom only can be seen their true purpose which is the purpose beyond the

Page
21.

meaning and

meaning

Prv

P. 22

an only the seeing of, ^{or} internal purpose
personal wish, ~~which~~ alone makes the idea a clarifying
one, one of development. ^{and} Where there is development,
the building of things cannot ~~then~~ defeat the
work of building man.

the true, essential, ~~the dominant~~
~~the dominant is~~
~~essential~~

guided by the interests of the self,

Thinking which can discriminate ~~instructs~~
originally. It is more adequate in its views; it
sees ~~it sees~~
~~them~~ with a richer experience. While it may
obey precedent, it does not do so without seeking
first to clarify it. And while pleasure and

displeasure enter into ~~the~~ ^{the thought-} processes of the
self, it ~~thinks~~, ^{it} ~~he~~ knows better than to permit ~~his~~
decisions to be dictated by them. The mood of
the personality - ~~the thinking agency~~ - will
always enter, but because the personality comes to
know itself better, it is not ruled by mood.

displeasure enter into self-interested
thinking, it knows better than to permit
its decisions to be dictated by them.

The mood of the personality or thinking
agency will always enter, but because
it comes to know itself better, it
is not ruled by mood

as the mind experiences its Simultaneously with its experiencing of moods it simultaneously and emotion, the mind has recourse to consideration by which it modifies, selects, adapts, ~~overcomes~~ ^{and overcomes} comes, and educates itself. Its decisions and judgements are the result of the close acquaintanceship it has with its ideas, impulses, and aims.

^{Because the}
It is original in its impulses, its tendency is ^{of the self is} not to react without acquainting itself with the processes of its mental world, ^{it} The personality gives more meaning to its knowledge. ^{because} Attending to itself in its thinking, ^{the personality} it gives more meaning to itself, and so expresses itself with less haste, ^{and with more originality,} with less impulsiveness. Not that its thinking is free from error, but it is free from ^{indifference,} neglect, ^{and} free from slovenliness.

P 24
Script